

FUNDAMENTALS OF RELIGION

AND

MOTIVES and MEANS of HOLINESS.

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FUNDAMENTALS OF RELIGION

MUSEUM OF HISTORY



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T H E
FUNDAMENTALS OF RELIGION
AND THE
MOTIVES and MEANS of HOLINESS.
IN
TWO SERMONS.

BY THE REV. JOHN BROCKBANK.

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not; for it was founded upon a rock.——Mat. vii. ver. 26. 27.

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THE
FUNDAMENTALS OF RELIGION

AND THE

MOTIVES AND MEANS OF HOLINESS.

IN

TWO SERMONS.



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London, 1841.

T O
ROBERT FAIRFAX, Esq.

OF NEWTON KYME.

S I R,

THOUGH I do not esteem myself
able to add a Mite to that Trea-
sury of useful Knowledge, which you
possess ; yet I hope your candour will
excuse this expression of gratitude, in
my addressing to you these two dis-
courses.

Your strict piety, and good morals,
make me suppose that you, Sir, will
not disdain this weak attempt to pro-
mote true Faith and Holiness, in any to
whom it may extend ; for it would be
arrogance in me to think of improving
your

your character, which is worthy of your
high extraction, and of your illustrious
TUTOR and PRELATE.

That you may enjoy health here, and
Heaven hereafter, through the merits
of the ever blessed Redeemer, is the sin-
cere prayer of,

SIR,

Your most obedient,

Humble servant,

JOHN BROCKBANK.

BOOTLE, *February 23d, 1789.*

SERMON I.

FUNDAMENTALS of RELIGION.

1 Cor. iii. 11.—“ *For other Foundation can no man lay than that is laid, which is JESUS CHRIST.*”

COULD we consider all the various foundations that men have attempted to lay for their future happiness, exclusive of CHRIST, and see how false they are, we should be convinced of the vanity of building on any other, for it, but on him.

We cannot account the doctrine of the pretended prophet, *Mahomet*, good for our fellow creatures, which was propagated by the sword, and by destroying them; which drove out Christianity, by force of arms, from the place of its first appearance, and introduced a system as contrary to Christ's, as itself is corrupt; placing men's happiness in carnal pleasures, which are of a perishing nature; and, being pursued otherwise than Christ allows, tend to their destruction. In it, therefore, is no true ground to build the hope of Heaven upon; but a delusion, which might be likely indeed to deceive unthinking mortals, with the idea of pleasures which they are naturally inclined to, but will not lead them to lasting happiness.

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Concerning

Concerning those, who have not heard of the true God and CHRIST, and are therefore ignorant, who worship the creature, or imaginary powers, instead of the Creator; how much are they at a loss for the way of salvation? and what sandy foundations do they build upon? hence we see that it is not in man to direct his steps to Heaven; he can lay no foundation for it. The ignorance of the poor Heathens, which is to be pitied, may teach us this; they cannot discern that God, who sends them fruitful seasons, and blesteth their victuals with increase; much less can they comprehend the depth of his Redeeming Love. Their invincible ignorance may, in some measure, be their excuse. God, we have reason to expect, will judge all according to the light and opportunities they have had; and we may be sure, *the Judge of all the earth will do right.*

But what plea can they have, who remain Infidels under the light of the Gospel, and despise the Son of God? Do they reject the only name whereby they can be saved? so will they have no excuse to extenuate their sin. Their condition will be much like that of the unbelieving Jews of old, of whom CHRIST hath said “*If I had not come and spoken to them, they had not had sin; but now have they no cloak for their sin.*” They who despise Christ, when preached to them, do unto all their other sins add that of rejecting the only foundation whereon their ascent to Heaven can be built, “*For other foundation can no man lay than that is laid, WHICH IS JESUS CHRIST.*”

The vain attempts which men have made to find out the way to Heaven without Christ, and which we have
seen

seen in a few instances, give evidence to the truth of St. Paul's assertions, which will further appear to be true, if we consider a little the condition of man.

As a creature, man must necessarily depend upon his Creator ; both for his life and happiness. He who constituted the former, can alone lay the foundation for the latter. Man, in his first state of innocence, could know no more of the way of eternal happiness, than what his Maker was pleased to discover to him ; then how should he have any knowledge of it, without Divine Revelation, after the fall ; when, by his disobedience, he is in himself subject to God's wrath and displeasure ; the servant of sin "*having the understanding darkened, being alienated from the life of God?*" In his natural state he is under the curse of the broken laws of God, and could discover no prospect of regaining his favour, of himself ; of escaping eternal misery, the penalty of his sin, and of obtaining Heavenly happiness. Impossible ; for as this must proceed solely from the mercy of God, man could discern nothing of it, but by his revelation ; nor have thought how God could have been just, and yet justify the sinful ; and consequently could find no ground, upon which to be sure of future felicity ; God alone could appoint and reveal this. Hence appears the necessity of a Divine Revelation, in order that man might know the way to Heaven ; and God having revealed a ground for him to go thither upon, vain and presumptuous certainly must be his search to find out another, "*For other foundation can no man lay than that is laid, which is Jesus Christ.*"

It is plain then, that no man can lay any foundation for his own eternal happiness, from the fruitless endeavours and natural inability of mankind ; to this end, God alone is sufficient for our salvation, hath prepared it for us in his Son ; revealed it to us by his word ; and confirmed it by his Spirit and Grace ; as may seem to us, in pursuing this subject, which now leads to a more particular consideration of the foundation that God hath laid for our salvation.

The Holy Scriptures of the Old and New Testament contain the revealed will of God, make known to us the way of eternal salvation, and set forth Christ the foundation of it.

A considerate man cannot doubt of the truth of the Scripture ; for even what some unbelievers object against it, when duly examined, on the contrary tends to prove it. For notwithstanding that some may think themselves as good as God first made man, to be sufficient for their own happiness, and so see no need of a Saviour ; yet, certain it is, and they who know themselves must confess it, that man naturally is what the Scriptures represent him to be, constantly inclined to evil ; agreeably to that we read, “ *And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually.* ” God (by which sacred name we understand an Almighty Power, the first cause of all things, perfectly good) would not make man in this state ; no, he made him “ *upright, but he hath sought out many inventions ;* ” he is fallen from that state of innocence
and

and happiness in which God at first made him, and become, in himself, a miserable sinner ; his nature is depraved, and he an actual offender. This is not only the case of some, but of the whole human race, who are all "*born in sin, and the children of wrath.*" The account which the Scriptures give of man, his sin and rebellion, is a true history of human nature, and is confirmed from age to age, and every day, which, alas ! affords us but too many proofs, by sin, of our being fallen from God. We have daily confirmations of the truth of what is recorded in holy writ, concerning the natural state of man.

How then "*should man be just with God?*" How should man lay any foundation, on which to appear righteous, and plead for salvation before his Maker, since "*all have sinned,*" and it can only be of the Lord's mercies that any are saved.

They (viz. the Jews) to whom God was pleased particularly to discover his mercy, in saving man, though but obscurely, by types and prophecies, which he had also done before to their fathers, and to Adam, were repeatedly told that they were not so favoured as they were, for their righteousness, for they were a stiff-necked people ; but the God of the people of Israel, as St. Paul spake, (Acts 13) chose them, that he might, according to his promise, of their seed, which was David, as far as pertained to the flesh, raise unto Israel, (by whom we are to understand his faithful people) a Saviour, JESUS. The wonderful and miraculous preservation and exaltation of the Israelites, which the Old Testament relates at large,

and St. *Paul* in the place referred to observes, shew that they were of God ; who of his free grace and mercy, was pleased to provide for fallen man, a Saviour, which is Christ the Lord. He is the only Saviour of sinners, the foundation of their salvation, which is laid by God himself, and than which no man can lay other ; pointed to in the old dispensation, and accomplished in the new.

Christ is the foundation of our salvation ; for being naturally at enmity with God, and by wicked works deserving his wrath and eternal damnation, we could not come unto God but by him, who by suffering in our stead, reconciles us to God ; our sin is pardoned through him ; he takes away our curse, being made a curse for us ; he took our nature and sin upon himself, and suffered for it : “ *He bare our sins in his own body on the tree.* ” God is pleased to accept of the death of his Son, as a full satisfaction for our sin, and of us, as righteous in him. God could not pardon sinners without satisfaction for his broken law ; this Christ hath made : thus God is just, and the justifier of him that believeth in Jesus, and through faith and grace given through him, repents and leads a new and good life. Wonderful conversions have been wrought by Christ, which prove the power and efficacy of his religion. A persecutor of it, we may instance St. *Paul*, hath by converting grace become a zealous preacher of the Gospel ; miracles have been wrought in confirmation of it, by those who first preached it, as well as by our Lord himself ; and it is attended with a Divine Power when, at any time, sinners are converted and changed by it. Christ, the foundation my text establishes, still
worketh

worketh powerfully in those, who truly believe in him ; he is set forth under the same title in the Old Testament, "*Thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone ; a sure foundation : he that believeth shall not make haste.*" And though the chief priests and elders of the Jews rejected Christ, not being able to bear the truth of his holy doctrine, "*Nevertheless the foundation of God standeth sure,*" and St. Peter, when he had wrought a miracle in the name of Christ, told them " be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazereth whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner."

Christ manifested himself, by his miraculous power in the Apostles, after his death, resurrection, and ascension into Heaven, to be our exalted Saviour : quoting a passage from the Psalms, relating to himself, he said, "*Did you never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ?*"

It having been made to appear, that Christ is the foundation of our salvation, and no other ; it remains that something be said of the superstructure, or DOCTRINE to be built upon him ; herein have been differences.

But some are more ready to have respect unto persons, than doctrines ; this sort of envying and strife the Apostle,
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in the verses before the text, reproves. "While one saith, I
 " am of Paul, and another, I am of Apollos, are ye not
 " carnal? Who then is Paul, and who is Apollos, but
 " ministers by whom you believed, even as the Lord
 " gave to every man? I have planted, Apollos watered;
 " but God gave the increase. So then, neither is he
 " that planteth any thing, neither he that watereth; but
 " God that giveth the increase." "Now he that planteth
 " and he that watereth are one: and every man shall re-
 " ceive his own reward, according to his labour. For
 " we are labourer's together with God: ye are God's
 " husbandry, ye are God's building. According to the
 " grace of God which is given unto me, as a wise master
 " builder, I have laid the foundation, and another build-
 " eth thereon. But let every man take heed how he
 " buildeth thereupon." Here we may observe, the
 Apostle would not have hearers to be partial, respecting
 ministers, who are only instruments in the hand of God,
 and whose labours can only profit by his blessing, and
 who should be careful to give right instructions. And
 again, in the verses following the text, using a comparison
 concerning doctrines, St. Paul saith, "If any man build
 " upon this foundation, gold, silver, precious stones,
 " wood, hay, stubble, every man's work shall be made
 " manifest: for the day shall declare it." As those ma-
 terials are of different qualities, some of which will
 endure, others soon perish, so, when God shall try men's
 works, true doctrines will bear the test, and corrupt ones
 be condemned, and leave those who have dealt with them
 in extreme danger.

Of the many errors which have prevailed in the world, I shall notice but one, which this subject is particularly against, and it is that of meriting eternal life by works. This is very erroneous. Eternal life is the gift of God, through Jesus Christ, who is the foundation of everlasting happiness to mankind. We can only have remission of sin for his sake upon repentance, which he also must give us, and can do nothing acceptable to God until we are reconciled by him. The tree must be made good, before the fruit can be so; and this can only be done by our being grafted into Christ by faith, as the branch into the vine, and deriving new life from him, and depending on his merits only, for pardon and salvation. This comparison is the same in effect, with that of our being born again, which we must be, or we cannot see the kingdom of God. This, therefore, is a point of great importance: thus, the Apostles preached not *themselves*, but *Christ Jesus*, the Lord.

Again, with St. *Paul* laying Christ the foundation, good works must follow, proceeding from faith in him, by the help of his holy spirit; for without him we can do nothing. We are to shew forth our faith by our works, as a tree is discerned by its fruit. Remission of sin, and future happiness, through repentance and faith in Christ, are set forth in the Gospel; a doctrine according to godliness. Without holiness no man shall see the Lord. They who believe, must be careful to maintain good works, which though they cannot merit Heaven, are indispensibly necessary for our enjoyment of that state. Actions are to be rewarded or punished, as they

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have

have been good or bad, in Christ. By a good life, Christians give evidence to themselves and others, of a lively and saving faith.

Finally, you see your calling, brethren, how that Christ hath merited salvation for you, and you are to receive it by faith and repentance, and by living godly in him. His grace, which he hath promised to those that ask it of him, is sufficient to enable you to do this ; and, in so doing, you may be assured that you are his disciples, and shall be saved by him. Wherefore “ *Give diligence to make your calling and election sure.* ” Use the means of grace, that God hath appointed ; and sincerely pray, that you may see your need of a Saviour, (for this you must be sensible of, before you will seek in earnest to be saved by him) and that you may be enabled by the Holy Spirit, to receive him by faith and true repentance, for your whole salvation, and to live righteously in him ; and depend upon God’s promise, for his blessing.

May God bless the means we may use, to our profit, manifest himself to us, and make us comfortable in the use of them here, and for ever happy with himself hereafter, in Heaven, through JESUS CHRIST our Lord.
Amen.

MOTIVES

MOTIVES AND MEANS

OF

HOLINESS.

MOTIVES and MEANS of HOLINESS.

1 Cor. vi. 19. 20. “ *What ! know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and ye are not your own ? For ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are God's.*”

HONEST men (and many would avail themselves of that title) when intrusted with another's property, are scrupulously desirous to preserve and improve it for the true owner, and are often more careful of it, than they would be, if it were their own. Should some men be suspected of a breach of trust, they would be ready to resent it, as an affront not to be taken. The honour of a good name, together with that temporal interest they may have, in being well thought of in the world, makes many very anxious to support a just character in it.

Now, we all hold ourselves but in trust ; our bodies and souls, and the powers and faculties of them, which are only lent us, by our Almighty Creator, to be improved to his honour, and our own happiness. This thought, which ought often to be in our minds, earnestly exhorts us to sanctification, to the glory of God, whom we should serve in holiness, and whose we are. If it be reasonable
(and

(and it certainly is so) that we should be careful of whatever other men may commit to our keeping, from worldly considerations, though this be a duty enjoined us by God; then are we under the greatest obligation that can be, to endeavour to keep ourselves pure, through the indwelling of the Divine Spirit; because, we belong to God, and must become holy, or we shall never, with him, be happy. *“What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”* From these words it may be proper to consider,

I. In what manner we belong to God; and with what price he hath bought us.

II. That we should be habitations of God, through the Spirit, in opposition to evil habits. And,

III. That we ought thus to glorify God. We are to consider,

I. In what manner we belong to God; and with what price he hath bought us.

By creation, God has an unlimited right to us, and also by his constant preservation of us, by his providence, which may be accounted a continued act of creating power, that upholds what it first made: for creatures, if not always upheld by necessary supports, would soon fall away. We belong to God then, first of all; because,

“ He hath made us and not we ourselves ; we are his people, and the sheep of his pasture,” because he gave, and still preserves to us, our being. There are common gifts which he bestows upon all men, whether good or bad ; *“ He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust :* in this sense, God is the proprietor of all sorts of men, whatever they may be in other respects ; whether they glorify and enjoy him as their God and father, or not, and live to the end, for which he created them.

Man having counteracted this great end of glorifying and enjoying his Maker, having abused the liberty he at first had, of choosing good or evil, and perverted his choice to the latter, in breaking the command of God, notwithstanding the curse that was annexed to the breach of it ; we are no longer his, in our natural state, to bless us, but, to punish us for ever. Being prone to evil through the depravity of our nature, having all *“ sinned and come short of the glory of God,”* we are naturally under the penalty of eternal death, incurred by our transgression ; not the servants of God, but the slaves of sin.

God, of his great mercy, having been pleased to provide a remedy for the sin and misery of his fallen creatures, hath, in addition to his other rights, made us his own by redemption ; that we might serve him in holiness and righteousness, and be eternally happy : to this end he sent his Son into the world, who willingly took our nature, perfectly fulfilled the Divine law, and gave his life a ransom for mankind ; who, by disobedience, had forfeited

forfeited their eternal happiness, and were miserable captives to sin, which had subjected them to everlasting punishment. This they must unavoidably suffer, had not Christ died for them. Man could not, of himself, regain the favour of God, which he had lost. He was become guilty of his own blood, which must for ever remain upon his head, bringing upon him eternal death, but that God, seeing him in it, said unto him, "live." "*Without shedding of blood is no remission;*" this, men were taught by the sacrifices in the Law of *Moses*, which could not of themselves put away sin, but shadowed forth Christ unto them, who "*appeared to put away sin, by the sacrifice of himself.*" No less a sacrifice than that of the Son of God, could take away the sins of the world. He only, whose merits are infinite, can atone for offences against an Infinite God, which are of endless demerit; and this, Jesus Christ, both God and man, hath done. He hath vindicated his Father's justice, by yielding perfect obedience to his law, taking our sin upon himself, and suffering for it; and believers are righteous in him. "*By him all that believe are justified.*"

Invaluable, therefore, is the price, wherewith God hath bought us; no less than the blood of his beloved Son, who is one with himself; and therefore God is said in Scripture, to have purchased his church or people, with his own blood. Christ shed his most precious blood, that he might redeem us from hell: for our sins, he felt the fierceness of his Father's wrath. May we never, never repeat them, which pierced and nailed him to the tree! It might tend to stifle the motions of sin in us,
should

should we often consider, that we are not our own, but God's, by creation, and preservation, but especially, by being "*his workmanship created in Christ Jesus unto good works, which he hath before ordained that we should walk in them.*" This leads us to consider,

II. That we should be habitations of God through the Spirit, in opposition to evil habits.

When our Saviour, after his death and resurrection, ascended into Heaven, he did not leave succeeding ages without a leader upon earth, to supply his absence; but, according to his promise, sent the Holy Ghost to be their comforter, and to guide them into all necessary truth. Though the Holy Ghost wrought miraculously only with the Apostles, as their work, in first propagating the Gospel, required; yet his continuance in this world was not confined to them, but was to be for ever with the followers of Christ, in such manner as was needful for their respective conditions; their Lord promised that he would be present with them (signifying by his Spirit) "*unto the end of the world.*"

True Christians, then, who are brought out of the state of nature, and born again of the Spirit, have the Holy Ghost dwelling in them, and assisting them in the performance of their duty; they feel his comfortable influences, and are sensible of his motions. Such perceptions are not imaginary; for the Apostle saith, "*What? know ye not that your body is the temple of the Holy Ghost, which is in you?*" meaning that *Christians* should have the Holy Spirit, to their own knowledge.

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But empty boasting profiteth nothing. The best evidence that the spirit of Christ is within, is the fruit which he produces in all "*goodness, righteousness, and truth*;" where this fruit is wanting, and the works of the flesh, which are contrary to it, prevail, viz. "*adultery, fornication, uncleanness*," and many more wicked works, which we read of (Gal. 5.) they will quench the spirit of God and Christ, which will not inhabit the foul heart that entertains them. "*Now, if any man have not the Spirit of Christ, he is none of his*;" but, "*as many as are led by the Spirit of God, are the sons of God*." We may, then, judge concerning ourselves, whether or not we are in a state of salvation, according as we have God's Spirit or not, bringing forth in us the fruits of righteousness. It, therefore, highly concerns us, not to grieve the holy Spirit of God, by evil-doing.

This is the drift of St. *Paul's* argument, in the chapter which the text concludes; the Apostle there charges men particularly against strife, unrighteousness, covetousness, intemperance, and unlawful lusts, (which sins some had been guilty of, who were afterwards cleansed and justified by the Lord Jesus and the Holy Spirit) and shews the inconsistency of those vices, with a state of salvation, and sanctification by the Spirit. He tells them (what they ought to have known) that the body (that is of one saved by the Lord) is the temple of the Holy Ghost, and, consequently, cannot entertain sinful lusts, desires, and actions.

It is extremely dangerous to indulge any evil customs or inclinations; for they will cut us off from all com-
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fortable

fortable communications with the Divine Spirit, which unites believers to Christ, and makes known to them their salvation, and will leave us no well grounded hope of future happiness; but, instead thereof, the fearful expectation of eternal misery. The more sin is repeated, the greater power it gains, getting the force of habit on its side, and the harder it will be to forsake it; for it still, when continued in, drives the Holy Spirit further off, without whose help we cannot repent and amend our lives. Though, thanks be to God! "*He that forsaketh his sins shall have mercy;*" yet this is no encouragement to continue longer in an evil course; for we know not how soon we may be called out of this life, and for want of either time or grace, it may become utterly out of our power to correct it. On the contrary, the thought of God's mercy should lead us to immediate repentance and holiness of life, to his glory, through the assistance of his good Spirit, which he hath promised to give to those who sincerely ask it of him. "*Ask and ye shall receive, that your joy may be full.*" We come to consider,

III. That we ought thus to glorify God.

The expectations and practices of mankind, as they stand in relation one to another, may at once convince them of their duty of glorifying God, in holy obedience, and reprove those that are negligent in it. What parents are there, who do not hope that their children will yield unto them grateful honour? what masters do not expect that their servants will obey them in fear? and how much are men commonly displeased, when they do not meet with due respect, in such like circumstances?

Almighty

Almighty God is our universal Parent and Master, in competition with whom we are taught, in the Gospel, to call no man master or father on earth ; he having first made us, and continued to support us, by his Providence, for his honour and service, and our own felicity ; and, after we had defeated this end, and destroyed ourselves, by wilfully disobeying him, having again redeemed us by the death of his Son, that we might still glorify him in holiness, and be happy both in body and soul for ever.

We must then be in subjection to the Father of spirits and Creator of all things, and owe unto him all honour and glory, in “ *denying ungodliness and worldly lusts,*” and yielding ourselves, instruments of holiness, in thankfully worshiping and praising him, and doing his will ; it is our duty in so doing, to glorify God in our body and in our spirit, which are God’s. This debt we owe to God always, not only on account of his sovereign power over us, and consequent right to it, but also out of gratitude for the many benefits that he hath done unto us. But, alas ! we are usually very backward to the discharge of this debt. Well might God say, by the prophet Malachi, “ *If then I be a father, where is my honour ? and if I be a master, where is my fear ?*”

Let, therefore, a sense of God’s supreme authority over, and goodness towards us, and of our numberless obligations to him, incline us, according to our duty, to serve him in sanctification and honour, by the help of his grace and holy spirit, to the glory of his name. “ *What ? know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and ye are not your*
D 2 own ?

own? for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's."

I shall conclude with a few words of caution, and advice, necessary to be observed in our endeavours after holiness, without which we cannot be happy.

There are several hinderances to holiness, which should be carefully avoided by all who aim at it, otherwise they will not attain unto it; such are idleness and the various temptations that assault the soul. Concerning these, every one should beware not to come in the way of that which he knows is likely to be too hard for him; but, in particular, every one ought to guard against ill company, which seldom fails, by its example, to corrupt those that keep it; often calling forth the exercise of the evil bias of human nature, (which otherwise, for any thing that we know, might have been overbalanced by grace) and so bringing a snare to the soul, which therefore as you value, be warned by Solomon, and "*go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away.*"

On the other hand, a diligent use of the means of grace, that God hath appointed, will conduce to a holy life; viz. a devout attendance on public ordinances, and reading or hearing, and meditating upon his word; and not only public devotions, but also both family and private worship and prayer are needful to our improving in holiness, to the glory of God, and the salvation of our immortal souls. Devotion in public will do us but little good, except we retain something of it in private. Be
constant,

constant, therefore, and persevere in those works of the Lord, knowing that your labour shall not be in vain in him; and that this is his will, "*even your sanctification.*" And may God, of his great mercy, bless all our poor endeavours, to the furtherance of his work of holiness in us, that we may glorify him in our body, and spirit, which are his; and grant that we may obtain everlasting life and happiness, through JESUS CHRIST our Lord. *Amen.*

The Author of these 2 Sermons only published a few Copies of them to send as presents to his Friends: so that they may be esteemed nearly as valuable as if they were original manuscripts. He gave a Copy of them to the Bishop of Chester when he was on his Visitation (enquit in 1709; and by way of recompensing the Favor his Lordship presented him to the perpetual Curacy of Wandalstead; which had the Author now holds. D. 1790

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and therefore, and therefore in the works of the
knowing that your labor will not be in vain in
and that this is his will, "even your justification."
O God, of his great mercy, bless all our poor and
to the advancement of his work of holiness in us,
we may glorify him in our body, and joint, which
and grant that we may obtain everlasting life and
of which Jesus Christ our Lord. Amen.

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